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FORWARD IN THE BETTER LIFE

BY

OLIVIA EGLESTON PHELPS STOKES

If thou wouldest enter into life, keep
the commandments. St. Matthew 19:17



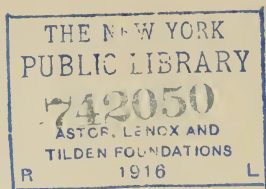
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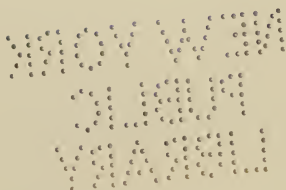
NEW YORK

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BOSTON

INTRODUCTION

The following pages were written to enable the writer to see more clearly what was needed in going Forward in the Better Life, and with the hope that what is written will be of similar interest to any who may read these pages. A few extracts have been added from a privately printed book entitled Stepping-Stones to a Better Life.

Some suggestions are offered regarding what God wants us to do in this life; the helps we have in going Forward in the Better Life; how we can encourage others to begin this Life; some needed reforms, and the importance of realizing that to bring about truly helpful reforms, we must ourselves first be reformed by going back daily to the "Springs from whence cometh our help," and from communion with our Heavenly Father, obtain that help and inspiration which will enable us to go Forward in the Better Life.

O. E. P. S.

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If ye love me, ye will keep my commandments.

St. John 14: 15.

One is your Father, which is in heaven. And all ye are brethren.

St. Matthew 23: 9, 8.

The secret of all life is God dwelling in man and inspiring him to a higher life.

Lyman Abbott.

Moral reforms to be effectual must be the result of moral growth.

Lyman Abbott.

Oh! dear blessed Jesus, I wish to give myself away body and soul to the blessed Saviour, who died for me.

Oh! blessed Saviour help me, . . . Give me the peace which the world cannot impart, keep me for Thine own.

Caroline Phelps Stokes.

To those who knew, there was no happiness like being able to say, "I have found my place in God's plan, *I am of use.*"

Winston Churchill.

Long hours of hard physical labor are no longer a necessary condition of any industry. There is nothing that is necessary that cannot be produced and brought to market under reasonable conditions.

Edward T. Devine.

FORWARD IN THE BETTER LIFE

Room to breathe in, room to sleep in, room to live in, room to play in, organized love can insure.

Edward T. Devine.

Unquestionably we have fallen into the habit of thinking that if we only pass a law, any wrong at which we aim is regulated. In fact, however, so long as that law only expresses the practice of a minority, its enforcement will be evaded. Legislation without character is as helpless as a motor without fuel.

Cornelia A. P. Comer.

If we help the body only, our help is worth nothing; like the body itself, it perishes daily, and has to be daily renewed. If we help the soul, if we teach something, our help is eternal like the soul, and there is no end to the good we have done.

Josephine Shaw Lowell.

Companionship with the Father is prayer. If we would "spiritualize the wonderful social forces which men are putting in operation to-day," we must have this companionship with the Father. And this companionship can be attained only by a habit of seeking him, talking to him, listening to him.

Lyman Abbott.

NEW YEAR'S DAY

The gift of a New Year is given me to-day. What shall I do with it? Here, in the quiet of this room, I shall think it over.

What is the thing most important for me to do this year? What was the most important thing at the Creation? What is it teachers and prophets through all ages have urged with force and earnestness, and which Christ made the test of loyalty to Him? Christ has given the answer when He said, "If ye love me, ye will keep my commandments." As I consider, I see clearly what is this most important thing for me to do this year. It is to keep *all* of God's commandments; not to select those that are easy and pleasant, but to keep *all*.

What is the greatest incentive to keeping God's commandments? What is the greatest incentive to a child to obey his parents?

Love of those parents. Then let my mind and soul be so full of love for the Heavenly Father that easily, yes joyfully, I shall obey Him.

I have already dedicated myself to Him. I will thoughtfully consider all He has done and is doing for me, until the love already in my heart is deepened, until it is the one desire of my life to be like Him, and to keep all His commandments.

How am I to know what His commandments are? How does a child learn geography? By the use of a text book. The Bible is the text book I require. I will study it daily. I shall need a teacher and other helps. God will be my teacher, and I shall have other helps. I will pray to Him for guidance in my study. He will fill me with His spirit, that I may understand this book and, if I submit myself to His guidance, His spirit will dwell within me, helping me to keep all of His commandments.

When I learn from the Bible, and in

NEW YEAR'S DAY

other ways, what are His commandments I must at once obey them—or, as a little child said, “Be good quick.”

This is a difficult thing, this which I have decided is the most important thing for me to do. Am I to have no help? Yes, the very One who has said, “Keep my commandments,” will help me and stand by me, ready to help at all times if I resolve to keep these commandments looking to Him for guidance.

Then let me go forward into this New Year seriously, realizing the importance of what I must do, and joyfully, in the knowledge and strength of One whose help never fails; comforted by the assurance that “In His will is our peace.”

THE BIBLE OUR TEXT BOOK

The Bible being our Text Book, we must study it diligently, and get from it all the benefit and the instruction we can. Let us take up its sixty-six books, eager to find out what it teaches, lifting our hearts to the Great Teacher for guidance. Let us remember that these sixty-six books were written by different men down through the ages, "Men of like passions" as ourselves, but men inspired by God.

In these books are history, sermons, poems and stories. Here are histories of men striving to keep God's commandments, failing sometimes, and records of other men taking such firm steps forward that they have led nations with them.

This great army coming down from the Creation will stimulate us. Their songs of repentance will show us what to avoid.

THE BIBLE OUR TEXT BOOK

What was right at the Creation is right now. Such words of the ancient teachers as, "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul," have led men to keep God's commandments, not only when they were spoken but ever since. The ten commandments, "written by the finger of God" on stone tablets and given in the clouds upon Mount Sinai, have been written on men's hearts and have stayed many a wrong act, and have told definitely to many what God's commandments are.

The Bible should be given systematic study. There are many courses of study, taught personally or by correspondence. Let us select one of these, giving time each day for study, or, if pressed for time, study on Sunday. There are many books to help us; books of travel in Bible countries; books describing the people and country

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that make live before us the history, sermons and stories as we read them; and we can easily visit these countries and see for ourselves where the events of Bible history took place, and where our Lord spent the years of His earthly life.

Let us study the Bible with unbiased minds, mind and soul open for instruction, praying always for guidance. Let us look for God's words in the Bible, and study these in every light and ponder and consider until we understand them, and they become a part of our lives.

It is a delightful study, but deeper than that, it is a *vital* study. We are learning here what we were put into this life for, what we are to do in this life, and how we are to prepare for the next life. We receive from these books our helps or tools. With these we help others. The spirit of the Bible enters our spirit, and we are comforted and refreshed. God's words speak to us.

HELP FROM PRAYER

“Speak to Him, thou, for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet.”

“Thou shalt call His name Jesus; for it is He that shall save His people from their sins.”

How shall He save His people from their sins? Determine to keep God’s commandments, praying to Him for aid, and He will certainly give divine help to resist temptation and to keep His commandments. Thus He saves us from sin.

In prayer we yield our wills to God. He becomes our Companion, and in this companionship we are helped to fulfil the object for which He created us: to make our characters like His character.

In illness with its sleepless nights, there is great comfort in talking with Him, and fevered bodies and tortured minds grow

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calm in this companionship. He is by us every moment of the day and night, we have but to speak and He hears, understands and answers. We can speak to Him with more freedom and confidence than to any earthly friend.

We can tell him each trial and burden that oppresses us. We can look to Him for guidance and forgiveness. We can ask Him to take care of us and those we love.

No father can be so desirous to help as the Heavenly Father. He alone knows what is best for us. Let us commit ourselves to His care; remembering that when we ask His help to overcome faults, we must do our part. A physician cannot heal unless the patient works with him for a cure, and we must be workers with God, if we wish to overcome wrong habits and faults.

Prayer is as certain to be heard as eating food is certain to sustain life.

Have you not been assailed by a tempta-

HELP FROM PRAYER

tion, and upon lifting your heart in prayer, felt the force of the temptation lessened, so that you could put it from you? Or when hard, unjust words have been spoken, and a cry has been sent to God, have not, instead of hatred and bitterness, quiet, and peace entered your soul?

Have sorrow and remorse come for wrong acts that have injured your life, or, more deeply sad, injured the life of another, yet even in the anguish, did not help to bear come with the knowledge that Another mightier and more powerful was not failing you, but was walking by your side comforting you?

For in loss and cruel loneliness, His sustaining love is yours; peace coming through speaking with Him.

HELP FROM THE CHURCH

We must be loyal to our Heavenly Leader. Subjects take the oath of allegiance to their country; we show our allegiance to our Heavenly Father by joining the Church.

Here we have, in various congregations at stated times, worship in which all join. Prayer, praise and sermon all definitely help us. The truth of Christianity becomes more certain when we unite with Christ's followers who profess allegiance to Him and His cause. When raising our hearts and voices with the great multitude to the same Heavenly Father, our faith is strengthened and the sense of brotherhood deepens.

The sermon teaches, reproves, shows us our faults and how to overcome them, and with the great assembly we, together, pledge ourselves to Christ's service, and we resolve

HELP FROM THE CHURCH

to keep more faithfully God's commands and to overcome special faults and sins, looking to Him for help.

Worshipping and working with others, we have individual views and methods corrected; advice and counsel help us forward on the heavenly road; and, above all, Christ becomes a nearer Friend, and the certainty of His help grows more sure.

If we have not joined the Church, let us do it now, and thus gain encouragement from the lives of the noble men and women who have lived and died in the Faith, leaving for us their prayers, their hymns and the influence of their example. So let us go forward with the multitude who now bravely but humbly are following Christ their Leader. Let us surrender our souls, minds and bodies to God's control that He may dwell in us and carry on His helpful work, that we may become in every way His faithful children. This is right and natural. St. Augustine has written, "Thou

FORWARD IN THE BETTER LIFE

hast made us for Thyself; and our heart is restless till it finds Thee.”

Let us have the help and inspiration that comes from the communion service, so that, in memory of our Leader and Saviour, as we eat the bread and drink the wine, our bodies and souls may be filled with His spirit; and, in loving sympathy with those around us, we may gain fresh courage to persevere in the Better Way, and realize more fully that Christ really lived and died for us.

HELP FROM CHRISTIAN HOMES

Life in a Christian Home is one of the strongest helps to a Better Life.

The day there begins with a quiet time. The family thank their Father in heaven for His care during the night, and commit themselves to His keeping, asking His direction and help for the day's duties, and to keep His commandments. Then, all work together in happy union where the example of right doing is the incentive, and rebuke is seldom needed.

In one home where all the sons and daughters grew up noble men and women, and where reproof was seldom heard, one who knew said, "The father and mother *lived* as they wished their children to live."

The true home is an enclosed and sacred place where the vice and wrong of the world are shut out. At the same time, its doors are open to admit helpful influences, and

helpful influences go out. The stranger and wanderer are brought in, shielded from harm and guided upward.

Home is the center where the father's and mother's care, example and advice train the child for the future; and if rightly trained he will not depart from the right way. With the many organizations which have arisen to give young people healthy recreation and pleasure, it is desirable that parents join with their children in their amusements. Often the taking of a walk with their children augments companionship and affection.

Great responsibilities rest on the parents, but in the exercise of their duties, there is great happiness, in the nursery and in the home circle, in training the children, in sharing their pleasures and sorrows and in having and holding their trusting love.

It is the mother who chiefly shapes the influences and surroundings of the home. This influence may not be especially noticed

HELP FROM CHRISTIAN HOMES

while she directs household arrangements for the comfort and development of the family, but the mother has only to enter the house and the children come to her, and as she moves from room to room the house seems changed with her presence.

The young of animals leave the mother at an early age, but to the mother of children is given a long time when they must remain with her, plastic in body, mind and soul, to be molded by her. She has an influence extending to the last day of their lives. It is largely the effect of her guidance and training whether the child develops into a noble or into a depraved man. The wayward son is recalled to right living by the remembrance of a Christian, praying mother, and he understands what God's love is from knowing a mother's love. The good old man, as he sits by the fireside reviewing the past, knows that the home, the father's and mother's influence have shaped his life.

FORWARD IN THE BETTER LIFE

The rooms in such a home are resting-places, and it is from consecrated Christian homes that men go forth as ministers, missionaries, public servants and in business to stand as examples of honest, true, pure living.

In the pine woods beyond Asheville, where Mount Pisgah stood up beyond and between the pine trees, I walked with a little boy. I showed him a bird's nest in a low scrub oak, easily seen among the brown dead winter leaves. I told him two birds had made it carefully and raised their young there, and of the parent birds' tender care; with his little earnest face near mine he said, "*Why, it's a home.*" Yes, that is it, "*a home,*" and that is what God wants everywhere,—loving homes where parents develop and grow like Him, in educating and caring for their children, and children develop through their care into God-fearing men and women.

HELPS FROM STUDYING HISTORY AND MEN

The study of history and of men is a help in keeping God's commandments. If we consider them with this thought in mind, we see that nations advance and develop when they are righteous, that is, when they keep God's commandments, and degenerate when they neglect them.

From acquaintance with men, we see that the lives of good men bring peace and happiness to themselves and to those with whom they come in contact. As they grow older, they overcome wrong habits and sins. Their course shines more and more brightly.

In contrast to the good man, the bad man is unsatisfied, lacks true happiness and brings pain and sorrow to others. Wrong habits grow stronger as life advances, and the desire to do right is almost obliterated. Here are moving pictures passing before us,

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and we can decide which life we wish to follow.

Living with men helps us through their criticism. Sometimes this hurts, but as the diamond is cut to make it beautiful, so can criticism ennoble our characters. Too constant and too severe criticism causes depression; we despair of success and of finding true friendship, but let not this discourage us. It can throw us upon that great happiness, Christ's personal friendship, and no earthly friendship can approach that in lasting happiness and contentment.

Words of appreciation and encouragement from others, especially from those we love, are a strong help to well doing, and the example of noble deeds stimulates us to similar acts. Let us never weaken or confuse another's mind by unnecessarily severe criticism. Criticism should develop, not bring despondency. Criticism must be just, remembering and mentioning good as well as wrong actions.

HELP FROM OTHERS WHO TURNED THEIR HINDRANCES INTO HELPFULNESS

There are, and always have been, many in unfavorable surroundings or with ill health who have accepted these circumstances as opportunities for developing character and helpfulness. There is scarcely a family that has not a member who, though handicapped in life, still by God's aid surmounts difficulties and shines with a light that never grows dim.

We talk about trouble and what we would do if we were not afflicted. Look at the life of Anna Sewell, the author of *Black Beauty*. She was handicapped with serious ill health, and, crippled from a child, the last seven years of her life were spent in bed or on her sofa; not once going outside of her garden during those years. Nevertheless she

rose above this suffering and out of the very suffering which crippled her, she utilized it to be a world-wide blessing not only to the animal kingdom but to mankind.

Walking at times being impossible, driving and riding being necessities, she learned to know and to appreciate horses; and there was a wonderful sympathy between her and animals.

Her mother writes of the last seven years of her life: "At the beginning of this time, the subject of the book took root in her mind and from time to time a few portions were dictated—reading or writing being equally impossible to her. Years went on, and no progress was made, except in her mind, where many pictures were clearly drawn and stored away in her memory. The year before last, she was so far improved in strength as to be able to write in pencil her clearly arranged thoughts, I immediately making a fair copy. Her thoughts and pictures were the fruit of

HELP FROM HINDRANCES

previous experience. She is usually in bed till midday, and then dresses. . . . My darling says she never feels the nights long; she has so many things and thoughts to hold communion with."

What did this frail, charming woman accomplish? Not only did she shed love and the kind deeds of a Christian life upon all who came into contact with her, but the very hindrances in her life led her to write "Black Beauty," which has helped to revolutionize the feelings and acts of men, women and children towards the dumb animals; these faithful creatures who, lacking the fuller expression of language that is given mankind, are fitted by reason of this deprivation to enrich our lives with a special companionship. If they could speak our language and, as a friend talks to a friend, communicate to us fully their troubles and sorrows, our lives would be overburdened and their special pleasant companionship destroyed.

FORWARD IN THE BETTER LIFE

The remembrance that this loss is a gain to us should quicken our thoughtful care of them. They serve us faithfully, obeying our word, with eyes fixed on us to ascertain our wishes; joyful for only a stroke of the hand or a word of commendation, and usually going away from mankind when suffering and dying, bearing pain bravely.

Societies for the Prevention of Cruelty to Animals have sprung up all over the civilized world in response to her plea in this book. Hundreds of "Bands of Hope," in which children pledge themselves to restrain from cruel deeds and substitute kind ones toward all of God's dumb creatures; shelters for cab-men; helps toward temperance and religious training; and an impulse to protect the wild life which is so important a feature of our day—all were helped to come into existence through the influence of this frail woman.

"She never went forth to sow," but there rose from her lowly couch of pain the fer-

HELP FROM HINDRANCES

vent, pleading prayer, "The prayer for happier men, happier horses, and happier homes, and that we might know how to use and not abuse God's munificent gifts to us; and God has heard her prayers, and permitted her to be a fellow-worker with Himself in bringing about these beneficent changes."

Let us make our lives as useful as she made hers.

HELP OTHERS TO DEDICATE THEMSELVES TO CHRIST

Having dedicated ourselves to Christ, realizing the helps we have in following Him and keeping His commandments, what is the next thing? What was it the first disciple did? Andrew brought Simon Peter to Christ.

Following his example let us by our Christian living, consistent in thought, word and deed, and governed by Christ's spirit, so reveal Christ that others will become His followers; also following the example of our Lord and Leader, let us spread the "Good News," never forgetting that God's kingdom must be within us, before we can hope God may use us to extend it.

Recall that scene in the Corn Exchange of a great English University town, where that good man—who though lacking in

HELP TO OTHERS

much of the education given in the University was a man educated in the knowledge of men, who read their characters and motives, a constant and earnest student of the Bible, a man entirely dedicated to God's service, burning in his desire to bring men to Christ—spoke to the students of the University assembled there. Gibes and calls were their response.

Anxious to bring these young men to Christ, Mr. Moody said, "Let the mothers get together and pray." Again he spoke to the students in the gymnasium, the mothers meeting by themselves praying. Attention and quiet reigned. In the gymnasium "there is a gallery . . . approached by a long flight of steps from the gymnasium below." Mr. Moody spoke on "The Marriage Supper of the Lamb." "At the close of his address he asked any who intended to be present at that marriage supper to rise and go up into the gallery. . . . Amidst an awful stillness a young Trinity man rose,

faced the crowd of men, and deliberately ascended the stairs. In a moment scores of men were on their feet, following him to that upper room. Many that night made the great decision."

The writer recalls a conversation with that earnest, helpful servant of Christ, Dr. Grenfell, physician and missionary to Labrador, who has only to call and young men follow him joyfully to help in the work. When asked if it was true that Mr. Moody led him to dedicate his life to work in Labrador, he replied, "If it had not been for Mr. Moody I would never have gone to Labrador. He was preaching in London and I went in and heard him; it was only one sermon, but it decided me to leave London and go anywhere He led me. I did not know Mr. Moody nor meet him until years afterward. Then when I was in a hotel in Boston, while at breakfast, I was told that Mr. Moody was breakfasting there. After breakfast I went up to him

HELP TO OTHERS

in the hall and told him of the influence that sermon had had. He looked me over and said, 'And what are you doing for Christ now?' "

Let us constantly ask ourselves, "What are you doing for Christ now?"

MEN

We feel enthusiasm in remembering the long line of noble men coming down from early days—Bible heroes, brave Greek and Roman warriors and statesmen, and good men of to-day.

We read of the brave young wireless operator who, without hesitation, gave up his life-belt and place in the lifeboat to a woman, and faced death in the sea. We know of those brave men who exposed their bodies to the bite of the poisonous mosquito, choosing death that so the cause of a deadly disease could be discovered and cured. We remember Colonel Waring, fighting unsanitary conditions and disease, dying bravely in remedying them. We recall Junipero Serra, founder of Missions in California, a famous preacher, who left the luxuries and comforts of civilization to become a mis-

sionary. When his superior handed him his commission for this work, *tears of joy* prevented his replying.

Let us remember some of those noble Christian martyrs in the uprising in China, that inspiration may come from them also. There was Chang, a native blind evangelist, who led one hundred and seventy natives to Christ, and who was dragged to a temple and commanded to worship idols on pain of instant death. He replied, "I can only worship the one living and true God." "You must repent!" they cried. "I have repented already," was his answer. "Then will you believe in Buddha?" "No, I believe in Jesus Christ." "Then you must die," they shouted, and while he was singing a hymn the sword came down upon his neck and he was hewn in pieces.

Another Christian martyr was Pastor Meng of the church at Pao-ting-fu. He was four days' journey from this place; the country was full of Boxers. "I must go

back and stand by Mr. Pitkin; that is my place." Every day brought him nearer death. With Mr. Pitkin, he laid down his life for China and for Christ.

We could go on recalling brave men without number who in every vocation have lived noble lives.

There was one among us who lived a full Christian life, loved and respected, leading many into paths of righteousness. He loved children, and they, as well as men and women, trusted him. There is a beautiful story told of this trust. A young reporter and his wife took sittings at Trinity. The first baby came and died, and the young mother in her anguish would not let the little baby that died in her arms be taken from her, neither did tears come to relieve her bitter grief. Some one said, "If Phillips Brooks came, perhaps she would give up the baby." A messenger went for him, and he returned immediately. Coming to the mother, he laid his hand on her arm and,

with a look that I think must have been like that of Christ, when he took the children in His arms, said, "Give me the baby;" and the mother put the baby into his arms, and tears came, bringing relief. Phillips Brooks did not leave until the little baby was made ready, and he himself laid it in the coffin, and leading the mother to it, said, "How sweet he looks." After learning when it would be most convenient for the parents to have the service, he left, sending back a bunch of violets, "For the baby."

When the heavenly gates closed on him great was the sorrow. Sarah Orne Jewett writes:

"Everybody felt Mr. Brooks' death tremendously. I have never seen anything like the effect on the city the day of the funeral—the hush, the more than Sunday-like *stop*; the mighty mourning crowd about the church, and in the church a scene that thrills me now, as I think of it. . . . When the coffin came up the aisle, carried shoulder

high by those tall young men, the row of grave young faces, the white lilies and the purple pall!—it was like some old Greek festival and the Christian service joined together. The great hymn as they went out again—‘For all thy saints who from their labours rest;’ the people beginning it as if with a burst of triumph, and the voices stopping and stopping till hardly anybody was left to sing at all, and all the people standing and crying as if their hearts would break—you can’t imagine what it was! But nothing has ever been such an inspiration,—it has been like a great sunset that suddenly turned itself into dawn.”

WOMEN

Let us consider to-day those Christian martyrs who carried the best that modern civilization offers to those of an ancient civilization, and who laid down their lives in carrying their message.

Their names are scarcely known beyond their families and a few who knew the facts.

Unlike many of the martyrs of old, these modern saints did not have family or friends to surround and encourage them, but alone, met the stones and swords of a yelling mob. As, in the fiery furnace, the three brave Hebrews who would not deny their God had One beside them, these brave martyrs had an unseen Saviour with them.

Let us gain courage to live nobly, recalling three of these holy women.

Mrs. Atwater, a missionary at Fu-cho-fu,

China, wrote to her brothers and sisters just before her martyrdom, when two children of Mr. Atwater had been slain, that she was surprised that her life had not been earlier taken.

“I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and I now just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh! the sweetness of the welcome above. My little baby will go with me. I think God will give it to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour’s welcome. Oh! that will compensate for all these days of suspense.

“Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would

W O M E N

like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China. I am sorry I have done so little. My married life, two precious years, has been so full of happiness. We will die together, my dear husband and I."

A trusted servant of the missionaries at Pao-ting-fu said of Miss Gould and Miss Morrill, "I saw them last in the chapel. Miss Morrill said, 'Now we can only wait, our lives are in God's keeping. He may ask us to lay them down soon.'"

The world has hardly known a greater surprise than the change of thought and government that is taking place in China. There are thinking Americans and Chinese who know and acknowledge that it is the seed sown by Christian missionaries that has come to fruit.

We have already gained encouragement for right living in recalling a man who notably in modern civilization lived a truly

Christian life. Let us gain similar encouragement from the life of a noble woman.

Josephine Shaw Lowell lived her life naturally and simply. Her character developed rightly, founded on Christian principles. She brought about reforms by the force of her noble character and devotion. Members of her family and friends enlisted during the Civil War, and she devoted much time and thought in various ways to helpful work for the soldiers. At the end of the war in which she had sacrificed husband, brother, brother-in-law and friends, she devoted herself to her own city, so that its welfare and development became definitely a part of her life.

She writes, "Here upon the mantel are the portraits of the three boys who went out of this room, my brother, Theodore Winthrop and Robbie Shaw. They are all dead, the brave darlings, and now I put the head of the dear Chief among them. I feel that every drop of my blood and thought

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of my mind, and affection of my heart, is consecrated to secure the work made holy, and forever imperative, by so untold a sacrifice. May God keep us all as true as they were!"

Mrs. Lowell believed that woman's first duty was in her home and only when these duties were discharged should she undertake other work.

The need of organized charity being greatly felt, Mrs. Lowell faithfully furthered it, and founded the New York Charity Organization Society, and The Woman's Municipal League. She helped to found the Consumers' League, The Woman's Auxiliary to the Civil Service Reform Association; to establish the reformatories at Hudson, Albion and Bedford; to provide prison matrons; and to advance the cause of peace. She made many public addresses and prepared papers for Conferences.

In all these important undertakings,

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which included a great amount of work and writing, she lived a calm, simple life, her duties to her family never laid aside. When her mother became a widow, they occupied adjoining houses. These houses connected on the first floor, and the two families formed one. We have the sweet picture of the mother and daughter together, the daughter reading aloud to the mother in the evenings.

Gilder wrote of her:

"It was but yesterday she walked these streets,
Making them holier. How many years
Widowed,—with all her love poured on her kind,
She ministered unto the abused and stricken,
And all the oppressed and suffering of mankind,—
Herself forgetting, but never those in need;
Her whole, sweet soul lost in her loving work;
Pondering the endless problem of the poor.

In ceaseless labor, swift, unhurriedly,
She sped upon her tireless ministries,
Climbing the stairs of poverty and wrong,
Endeavoring the help that shall not hurt,
Seeking to build in every human heart
A temple of justice—that no brother's burden
Should heavier prove through human selfishness. . . .

W O M E N

She was our woman of sorrows, whose pure heart
Was pierced by many woes; sister and saint,
Who to life's darkened passageways brought light,
Who taught the dignity of human service,
Who made the city noble by her life,
And sanctified the very stones her feet
Pressed in their sacred journeys."

READING

Reading is a means of developing Christian living. Many a man has, by a good book, been turned from a self-centered and worldly life to an unselfish Christian life. God is continually inspiring men to write such books, and we gain help from reading them.

Books and the daily press are probably the strongest influences in the forming of public opinion, especially the latter, and it should develop and ennoble character by writing of the numberless good acts, of the thousands of noble lives lived; stating simply and decently events low or corrupt when these require mentioning. Those in charge being gentlemen in the highest sense of the word, will realize the important influence the faithful discharge of their duties will have upon the nation.

READING

It is most desirable that children acquire the habit of reading; not only because it is an education in itself, but because the love of good reading can take the place of ignoble occupations, and can fill the mind with noble, uplifting thoughts. Through books we commune with the best minds of all ages. A teacher of a large school said that he knew without being told the boys who came from families where reading was the custom; people who read are interesting and agreeable companions.

In these days when a very large number of novels are written and read, a certain mother's advice to her children is excellent, "Read only solid books in the morning, keeping novels and stories for the afternoon or evening."

To select and copy from what we read those sentences we consider the best, makes us familiar with them; they sink into our minds and control our actions, sometimes unconsciously.

A Christian mother, in days when children did not have as many occupations and pleasures as at present, gathered her large family of children together at eleven o'clock each day, during the summer months, when they were free from studies and, while the children were occupied with manual pursuits, read to them lives of good men and women or histories. Saturday morning was Missionary Day and stories of missionary life were read, and all work on that morning was paid for and went into the collection for missions.

There were autumn nights in this old Connecticut summer home when the wood-fire burned on the dining-room hearth; the old mahogany table and serving tables were heaped with apples from the orchard, and children and maids prepared the apples for winter use while the mother read aloud. Besides being happy evenings, the sense of brotherhood was naturally developed.

We have considered the need of studying

READING

the Bible to know our Heavenly Father, to find out what His commands are and to be inspired to keep them. Help also comes from reading the parts of the Bible that we especially enjoy. This is particularly recommended as we grow older, and great can be the comfort and peace coming from this reading.

CONSCIENCE

When God created us, did He put us adrift without any connection with Himself? No. He gave to each man a conscience through which He can speak to him, and each time we listen to this inner voice and obey it, it speaks more clearly; and by constantly obeying it, obedience becomes easy.

Our own wishes are so strong that we must not confuse them with the voice of conscience. It has been said, "Have an enlightened conscience," but it may be better said, "Do not obscure your conscience by your faults and sins."

Is it possible that God is within us? Is it possible that as a voice speaks to a friend over the telephone we can speak with God, within us, at any moment?

It seems so. "Our bodies are God's temple," the place of His abode, and we have

CONSCIENCE

heard this voice restraining us from evil. This thought is also expressed in a recent translation: "Do you not know that your bodies are a sanctuary of the Holy Spirit who is within you—the Spirit whom you have from God? And you are not your own, for you have been redeemed at infinite cost. Therefore glorify God in your bodies." Does not this thought make our bodies, our lives very sacred? Should we not speak constantly with God, asking Him to take control of our bodies and lives, promising, with His help, obedience to His laws?

Remembering that, as a father cannot help a disobedient, wayward child to be good, pure and noble without the child's assistance, so the Heavenly Father cannot make His children pure, noble and good unless they keep His commandments and obey the voice of conscience.

THE WILL

Not only must we *know* what God's commandments are but, knowing them, we must *obey* them; and here that great gift from God, the will, comes in to help us.

Deciding what is right to do, our will should act automatically, and at once carry out our decision.

Our wills need strengthening. How shall we strengthen them? By *making* them carry out what we decide is right. There should not be obstinacy in this. If we have made a decision and find it is wrong, we must not hesitate to change it, even if this is mortifying to do.

We must make decisions carefully and thoughtfully, and when we make a decision and believe it to be right, let us not weaken our wills by not carrying it out.

We sometimes excuse our wrong actions by saying that "if circumstances had been

THE WILL

different we should have acted differently.”
Mrs. Browning wrote:

“Nobody’s case is desperate when the will is not at fault. When I hear people say that *circumstances are against them*, I always retort—you mean that *your will* is not with you? I believe in the will. I have faith in it.”

This important gift of the will has not always had proper recognition. It was probably want of clear, intelligent thought that led parents and teachers in the near past to make the statement in reference to the obstinate child, “We must break his will.” Probably those who gave such a statement careful thought believed it meant that a child must not be allowed to have his own way, if that way was not right.

The use of corporal punishment dominated those times; one has only to read the autobiography of Augustus Hare and contemporary men to know that good devoted people believed in repeated corporal punishment. But we have learned a better way:

leading a child to make right decisions, and training its will to right acts.

In reference to the will, there are no truer words than those of Lincoln, "with firmness in the right as God gives us to see the right."

We often say "Thy will be done." Let us not picture this as said by one worn out trying to carry out her own will and at last willing that God's will shall be done—a resigned, sad figure—but let us picture one looking up willing and joyous, happy in saying, "Thy will be done," knowing that His will is in everything best.

DECISIONS

HAVING considered how God's commands can be ascertained, and what they are, then comes the decision to obey them and the doing of what is commanded.

Our decisions show what we are—what our characters are. We have a decision to make quickly, our past life affects that decision. If our decision is ignoble, before us stands our old life that has led up to the decision. In the sober moments that follow we are appalled. “How could we have done that?” we ask ourselves. Then we see ourselves as we really are, and recognize that if we had lived differently our decision would have been different, and that we would have been saved the sorrow and remorse which are sure to follow. When we see the harm to ourselves and, sadder still, the harm our decision has done to others,

we realize that, if we had decided differently, a path of helpfulness and happiness would have been opened for us and for others.

If we have made an ignoble decision let it then be a turning point in our lives; let us review the past, see what our mistakes and faults have been and, with God's help, determine to correct them.

President Lincoln, on his way from the White House to the dedication of the battle-ground at Gettysburg, was told that he would be expected to make some remarks. Asking for paper, he seated himself and with a pencil wrote that address which for appropriateness, beauty and noble thought is probably without an equal. He had to make a prompt decision. The whole of his simple and true life went into that decision and helped to form the words of that immortal address.

There are decisions where right and wrong are not clearly apparent. Such

DECISIONS

decisions affect the history of our lives and, where there is doubt about which course should be pursued, there is the advice given by one who lived nobly to another in a time of perplexity, "Pray and do what you believe is right." And Anna Warner has written:

"Being in doubt, I say,
Lord, make it plain,

My blind eyes cannot see
What is so clear to Thee.
Lord, make it clear to me."

SUFFERING

Health is a great blessing, and it is our duty to preserve it. Each individual is composed of a mind, soul and body, and each of these wonderful parts is to be carefully guarded and developed. Some have thought that the mind and soul being superior, the body might be neglected; but the mind and the soul depend in a large degree on the healthy, normal action of the body. Of course gluttony and pampering to the body for unnecessary comforts and luxuries is wrong, but in attending to the proper demands of the body we are keeping in order what God has committed to our care. With health we can accomplish much helpful work which, without it, could not be done. If, however, we lose it, let us bear the hindrance bravely, using the loss as a stepping-

S U F F E R I N G

stone to something higher. In ill-health let us put down the ailments of the body, and let the mind and the soul gain ascendancy.

Much helpful work would not have been done, many inspiring books would not have been written had not ill-health brought enforced leisure, and turned a man's thoughts to the serious things of life, till he has done or written what has called men to leave idle lives and dedicate themselves to true living.

Suffering has saddened and embittered lives—but this is unnecessary, for it can glorify them when borne patiently and bravely in hourly companionship with the Heavenly Father. Many an invalid is a blessing to her family; her patient life has inspired the lives of others, and the love poured out has brought rich returns to the giver.

Even strangers have caught inspiration from the face of a resigned and peaceful sufferer.

When travelling from San Francisco to

Shasta, not long after entering the car, the colored porter—a man older than those usually found in this position—arranged the compartment at the end of the car into a bed, coming back more than once after the work was done to smooth or adjust. When the train stopped he carried through the near-by door a frail, refined lady, and lifted her gently into the place he had prepared. Her sweet courtesy to him and others was beautiful.

Stricken down by consumption in a Canadian climate she had been sent to Phoenix in the hope of recovery. She had failed to regain health and was returning home knowing that, before the journey's end, she might have to lay down her life. The car was filled with people following their wishes, and as she came in at the rear door and was in the end compartment, few of the occupants of the car knew that a picture of peace and holiness was in their midst. She sat bolstered up by white pillows look-

SUFFERING

ing out at the country in the summer heat, or with closed eyes slept. One wanted to look again and again at the refined, radiantly peaceful face; one felt that an inward force sustained her and that she was holding communion with her Saviour whom she would soon meet face to face.

In ill health the imagination must be kept constantly under control to prevent thoughts from centering on ills, especially in wakeful nights. There are a number of things to help us: The remembrance of past scenes; here the imagination can be rightly used in calling up beautiful places until we see them again and feel we are among them, hearing the sweet notes of birds or the lapping of water, feeling the cool air and smelling the scent of pine trees or flowers. We can plan helpful work. Above all we can *talk with that Friend* whose companionship is beyond the companionship of any human being, and "who giveth songs in the night." Some forgotten

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text or verse will come to us in wakeful nights as if a voice spoke to us.

There was a blind woman with ill-health, dependent on charity but cheerful and happy, who kept a book of "Special Blessings." Some occupation for hands as well as for mind and soul is helpful in keeping us cheerful and brave. If, in suffering, we conquer, we gain a sympathy for others which we can give to them and thus can lighten their suffering.

PATIENCE

Patience is often the fruit of suffering. It means freedom from irritability. If ill-health and tired nerves cause irritability, patience comes to help us overcome it. Patience brings calm and peace into our lives and sheds its influence on others.

Patience is greatly needed now in changing conditions, especially for women. How are they to meet the change from a secluded home life, with its refinement and peace, to the business life with its larger responsibilities which calls for exact hours of work, a life lived in public in the office and department store with their hurry and noise, and the crowded street with its clang of trolley and honk of automobile, when to cross a great thoroughfare means danger?

How, without patience, is woman to keep her mental and moral poise? How, without

it, is a mother to keep her home quiet and peaceful? How, without it, are parents' and children's nerves to be kept normal? How is unhappiness in married life to be avoided but by following that old injunction for husband and wife, "Bear and forbear," which is only another name for patience? We must have patience while we are striving to overcome wrong-doing in private and public life.

Patience can be obtained by keeping our inner minds calm, and this comes by obeying God's commandments and living in companionship with Him. This inner calm finds its outward expression in patience. There are other things that will help us. Live as much as possible out of doors. Cultivate health. Holmes says we can cultivate ill-health as we cultivate roses and chrysanthemums. Live within each day. Have a sense of humor. Remember that, "Underneath are the everlasting arms," and God does not put burdens upon us that we

PATIENCE

cannot bear, and that, "The meek will He guide in judgment: and the meek will He teach His way."

Let us not forget God's patience with sinners, and also realize that patience grows with its exercise. When unnecessary criticisms are made which try our patience, remember what one woman did when they came while she was at meals. As she fixed her eyes on the logs in the fireplace, she let her thoughts go to the trees and the forests, and while they were fixed there patience and calm were possible.

Each day let us look for beauty, and for what will bring us calm.

The great Avenue of our City is an illustration of changing conditions. Instead of the private carriages with their well-dressed occupants and the occasional four-in-hand in the glad sunshine of the spring day, there is now the serviceable, quick-passing but noisy automobile, making the Avenue seem like a well-regulated railway.

Still there is much beauty everywhere, and there can be a sense of calm when, as one walks down the Avenue, the great wedge-shaped building at the Square looms into sight like an immense ship settling peacefully to its moorage. At the Park, that wonderful statue of Sherman, with its emblem of peace, can mean more than peace from war, and can convey the thought of peace from extravagance, peace from elaborate living, peace from striving for social preferment, and mean peace in the simple life and the joys of brotherhood.

TRUST IN GOD

The body is a marvelous machine, made more marvelous by being composed of various parts, each a machine in itself, each carrying on its appointed work, and all working co-operatively for a common object.

When all these remarkable and delicate machines work perfectly and in harmony, they produce that wonderful thing—*health*. We accept this condition as a matter of course, a natural result, without realizing what must go on to produce it.

The machine the ear constantly works for the body, the eye does its appointed task, the organs of digestion and the heart theirs. It is remarkable that some of these machines work without our aid, or almost without it, and the wonder increases as we realize that by *not* giving some of these machines special thought they do better work.

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What does all this prove,—*that there is a God, who constantly and lovingly is working for His children*, and that we must not fret nor worry about this machine our body, with all its separate machines. It is as if the Heavenly Father said: “I keep control of this machinery for your good. Do not worry, I can do it better, a thousand times better, than you can. I made it, I can control it. You have your part to do, attend to that faithfully, do all you can to aid the running of these machines and do nothing to hinder. Be at rest and peace in yourself. Realize that I am in control.”

HELP FROM NATURE

No thoughtful person can walk in a garden without realizing that there is a wonderful force working there; that in addition to the help God gives the seed through the soil and rain, some powerful force is putting life into the seed, bringing it to the surface and developing it into a tree or plant bearing flowers and fruit. A sacred awe and joy fills our souls when we realize that this force is God and that it is this same force that is working for us.

We have only to keep God's commandments, looking up to Him as loving children to a loving Father, and God can and will work for us, and develop us into noble, helpful men and women, with souls filled with peace. Will we not conform to the conditions and have the aid?

We cannot go to primeval forests, mountains and valleys carpeted with exquisite

wild flowers, without realizing that the great trees through centuries have developed, that the plants have borne beautiful flowers by themselves, trees, plants and flowers coming to perfection without man's aid.

God's own perfect works they are, and the great Gardener can walk with us in garden and forest and, if we wish it, we can feel His presence in the growth of trees and plants, in the peace and solitude of the forest, and prayers of thanksgiving and joy naturally rise in our hearts in such places.

GOD EXISTS

How can we know there is a God?

Have you ever watched the spring come in a cañon in California, and not felt the touch of His hand, the throb of His heart, His power causing the growth, His love the beauty?

The rains are over, the eternal blue has come again in the sky, the golden light in the air. The gray tones of the sage, the browns of the sumac are changing; the sycamores are moving and being clothed with brown and then with green leaves.

A white shimmer is over all the low bushes, the ironwood is covered with millions of white flowers—wonderfully perfect machines—each developing, performing duties, producing the seed. When the white flowers die down into the green and red seed, the cañon is astir again and thousands

of wild lilacs are sending out their triumphal branches into the sunshine. The great procession with millions of flowers overflows the cañon into the mesa and sweeps into the valley, and before these flowers have faded, the green buds of the grease bush have whitened into flower.

Can these millions of perfect machines exist and develop without a Power outside themselves?

Can we stand in the peace and quiet of the cañon, folded in by the everlasting mountains, and in touch with the throb of its life, with these flowers, these machines, quietly working at a touch other than their own, without joining in their joyous music, the chorus of which is, "There is a God?"

GOD IN NATURE

I left the small cottage under the cedars on the bluff overlooking the Pacific, passed the little church where a stone cross had just been put up over a child's grave under the line of cedars that enclosed the churchyard, and took the path down to the ocean, through the brown and sage-green foliage that the autumn rains had freshened, and the few yellow flowers they had opened.

Slipping down the bluff on the loosening sand I reached the firm beach. A storm had been raging for days, and I wanted to see what it had brought in, and to "feel the force and glory of the finish."

The beach rose elastic to my step. The sand was covered with lovely curves in patterns like ferns, made by the tide as receding it met with some obstacle, as a shell or stone, and strewn with shells and kelp many

yards long broken off from the bottom of the sea, and full of small star-fish and broken bits of shells.

An old roofless and doorless bathhouse made a shelter from the wind. Seated on the floor across the doorway, I looked out over the wide ocean. It was quivering and rising under the recent heavy wind, rushing booming to the shore; the curve of the beach showed the white breakers and far out the sea was blue and green. Sea gulls settled on masses of kelp crying and flapping their wings. A great fish sprang out of the water pursued by a shark, a stork flew high in the air, its bill outstretched, its neck curved, its large wings regularly and swiftly moving, propelling it to its home in a near-by bay.

The sea was full of force, vigor and life; as I watched, it became calmer, the wind sobbed itself to sleep, and the sun set in a violet haze, a cold green sky beyond.

Sandpipers skated on the damp beach

GOD IN NATURE

that was bright with the reflected western clouds; the air was clear and exhilarating.

In the quiet and peace God spoke, "I made the storm and wind that cleared the air and refreshed the land, I am near as always." "Yes, Father, near as always, and caring for Thy children; as Thou hast shown us in the high mountains, in places untouched by man's hand, and in the New England woods when, pushing aside the branches of low trees, one comes into places beautiful, full of life and peace; and, just as truly, in cities, where men and women struggle to overcome temptation by Thy help, and by Thy aid live pure and noble lives, making the world better."

From a window I look up a curving road leading to the San Bernardino Mountains.

In a curve of the road, I often notice carriages, automobiles and riders stop and later come away carrying splendid bunches of the yellow poppy and other wild flowers.

I knew that a barranca cut into the hillside at that point, but from my window there appeared small space for wild flowers.

One cool, sunny morning I walked to the spot, finding that the sloping sides of the barranca were carpeted with lovely wild flowers; not as in many parts of the mesa with a patch of one kind, then of another, but several acres were arranged as a charming garden, many varieties of flowers covering the space. No one variety was allowed to dominate, all selfishness was obliterated, a charming irregular precision everywhere. This garden was a delight; this place, I thought has had the care of the Great Gardener. Out in this wild spot His hand is particularly visible, and I thanked Him for the feeling of His presence, His working, the beauty of the garden, and the lessons it taught.

Down on the French Broad, in a mountain valley of North Carolina, we were shut

GOD IN NATURE

in like Noah and his family; there were three weeks of rain. Spring was coming, we caught glimpses of it in the delicate greens and browns over the trees on the mountain-side, and violets were in the grass.

We sketched from the window, read aloud and waited; suddenly there came a day when the exhausted clouds ceased sending down rain—the sun appeared warm and strong.

Crossing the swollen river by the rope ferry, the scow floating down the stream on straining ropes, we walked up a disused road, unfrequented since the railroad had come into the valley and the stage-coach no longer was needed.

Tender grass grew in the stage tracks, blue flowers covered the mountain-side under the tall trees. On the river bank were bushes with glossy green leaves, and pink bud and wild plum; these, with other trees newly in leaf, made a complete arch overhead.

Looking down the long green aisle, with the sunlight gleaming through the damp leaves, what is it fills the air with a presence—are fairies abroad? No, something more wonderful is passing. The strong, rushing stream implies a Force—trees and plants are hastening to perfection; butterflies are everywhere, fifty in a group around a pool of water drinking their first draught.

We walk, lured on by the exquisite beauty and the feeling of new life. Cardinals fly past us, in the trees, on the river bank; butterflies large and beautiful fill the air, brushing against our faces, unsteady, trying new wings, and a little blinded by the sunshine after escaping from their prisons.

In the exquisite morning, we feel we are at the birth of a world, that the Heavenly Father is passing, bringing life with His presence. The tears can hardly be kept back for the beauty of it all, and for thankfulness.

NATURE

We feel keenly a slight another has given, our lips quiver, our eyes fill, we are sensitive and do not want others to see us suffer. Or perhaps we wished to do or say something well and have been clumsy in the doing or the saying; we are discouraged with ourselves, we think others are not interested in what we say, for they listen inattentively. All this pains us. We feel stifled—we want breathing room.

Look outside—the air is clear, the walk on the cliffs is plainly marked; let us go out into the wind, follow the path. The clouds and the sea seem dark around us, the dark water is beautifully shaded in blue and gray and pale green. Far out in the distance near the lighthouse we can see patches of bright sunlight; small boats with white sails hover like butterflies near a rocky is-

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land. We become interested; change of
thought and sense of God's helpful, loving
Presence take the place of despondency.

DUTIES

Many important reforms are needed. Let us carefully consider how these reforms can best be brought about, and persevere until they are accomplished.

Let us recall for our help and inspiration those words of young Henri Regnault, that gifted artist who was beginning a career that promised to make him one of the leading artists of his day. A lover of sunshine and warmth, yet when his country was attacked, he left the warmth of Northern Africa and his beloved profession to take his place as a soldier for his country's defence and, in the cold chill of a Paris winter, fell in the siege of Paris. When his fiancée passed down the row of dead soldiers, lying on the cold ground outside the city, to identify the man she loved, she found him, and on a paper in his pocket these words were

written, "We have lost many men; we must remake them and better and stronger. Henceforth *let no man live unto himself.*"

Yes. "Henceforth *let no man live unto himself.*" Let us repeat these words, until they sink into our souls. Let us put away all selfishness, and humbly but intelligently and sanely, with God's aid, attack, conquer and get rid of evil.

It will not be easy—time, much time and thought will be required, discouragements and defeats will come, but let them only quicken our determination to overcome. We will lighten the load of some living now and some to come. Let us do it because it is right and our Lord and Leader wishes it, remembering that Christ is the Light of the World, and that each man who lives nobly is a light and guide to other men.

There is a beautiful cactus on our Western mountains which once a year sends up a very tall stalk of white flowers—thousands of these can be seen over the sides of the

DUTIES

mountains. The Spanish name for them is the Candle of the Lord; and as these tall beautiful spikes of white flowers stand out from the dark earth, so a godly man stands out from his fellows and is indeed a Candle of the Lord.

Perhaps it may not be wrong to recall in hours of discouragement some of the rewards, and remember that with lives filled with unselfish work, worry over little things falls away—life has definite and happy interests.

Let us put out of our lives all that hinders, and lead unselfish, helpful lives; and if, at the end, we have that welcome which awaits every faithful child of our Heavenly Father, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord," our happiness will be deep and lasting.

OUR COUNTRY

Citizens of the United States know that their country definitely forwards freedom and self-government, that it has instituted and carries on efficient public education, has freed other countries and has helped them to self-government, has advanced honorable peace and has carried education and Christianity to many lands, and that it has produced men able and honorable in both public and private life.

While our country has taken many steps forward in righteousness, there is a carelessness and a laxness among men holding positions under the government; stealing by such from the government is not uncommon.

Ours is a rich land, and a more equal division of wealth is needed. A few men have enormous fortunes while many are too

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poor and need yearly a moderate addition to their income that they may be free from harrowing worry, may better provide for their children in health and in sickness, and lay up something for old age.

It is certainly sad that, in this rich country founded on Christian principles, independent men have to be bound and hedged in by so many laws, laws to prevent them from hurting themselves and their neighbors, and laws to prevent rich men—with more wealth than they can use, or is desirable to leave to their children—from oppressing others in order to obtain more. We should not require all these laws, but should be so filled with justice, kindness and unselfishness that such a large number would not be needed.

Of late a great wave of unselfishness and desire for reform has been sweeping over the world, now sadly checked, in some places, by war and bloodshed. Many are eager to devote their lives, time and means to for-

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warding reforms, and it is beautiful to see the unselfish devotion of young men and women pressing forward in devoted zeal in work in this country and other lands. Capable, broad-minded Christian leaders are needed to guide these volunteers into the best ways of service, men and women who know all the facts regarding any needed reforms are the ones to advise and direct, otherwise good work already accomplished already established ^{will be} set aside.

In investigating, it being essential to obtain correct information on all points, it would be well to consider the advice of one who has accomplished much helpful work and who has said, "When you have investigated, investigate again." In receiving the advice of leaders or in belonging to organizations one must not follow unquestioningly, but must form individual opinions with a willingness to make personal sacrifices in causes believed right.

A large amount of thought must be given

OUR COUNTRY

to the proper mode of governing, for an honest vote, for understanding what is needed and what measures are best adapted to develop our resources, and especially good homes where honest, Godfearing men and women are reared, realizing that our country can never be great unless its citizens are strong and good.

Good laws do not make good men, they only help. Men must be good themselves, and to make good laws there must be honest, intelligent men to make them, and honest, intelligent voters. When good laws are enacted societies have to keep watch to see that they are carried out, and prevent their being repealed.

Special attention should be given to the Indian question, to insisting that the government keep its promises to the Indians and allot them land, and when educated and prepared for citizenship, to admit them to its privileges.

All should realize the great responsibil-

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ities and cares of men in office, and with a generous spirit encourage all good in public officials wherever found and of whatever party, and avoid unnecessary criticism.

We must first have the torch of right living burning in our own lives, then pass it on to others. It must not be simply civilization that we offer to others but both civilization and Christianity. The world needs Christianity for its redemption. Nations have risen and fallen. Why cannot our country last as long as the world lasts? There seems no reason why it cannot if it is vigilant and corrects its faults.

CHURCH

In the strenuous life of the present day, with its hindrances and helps, some have questioned whether the Church has the same power as formerly to awaken and develop Christian life.

No doubt the complication of our present life, with constant change from place to place, has lessened the feeling of obligation for church-going. Printing, reading, Christian Associations, and educational advantages give religious instruction which formerly came through the Church, but it is nevertheless true that the Church has not entered fully into the daily needs of the people, and that it has neglected practical means of helpfulness.

More noble Christian men are needed to enlarge the Church's usefulness, whose lives are in all details animated by Christ, men who realize, as some one has said, that "All

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acts being done in God's presence are therefore religious acts," and that all needed acts are sacred—that the holding of a cup of water to a sufferer's lips is as needed and sacred as receiving the sacraments.

The Kingdom of Christ will increase when the Church puts aside jealousy, each branch rejoicing if another takes a step forward, and all animated by the spirit Macaulay attributes to the old Roman world:

"Then none was for a party,
Then all were for the state."

Much may be accomplished by forgetting difference of belief in zeal to reconcile men to God, and to help them keep His commandments.

When inclined to criticise the Church because it has not fully entered into the temporal needs of the people, we should remember that it is mainly the Christians who have lifted the load of sorrow from the world, and brought about many reforms, also that it is not many years since there

CHURCH

were among us churches and people equally desirous of relieving suffering as the churches and people of to-day, who thought it best that the means which especially relieved bodily wants should be kept separate from the churches; believing that there was serious danger of some coming to church and showing interest in its services in order to receive temporal help, should this be given through the Church, becoming insincere and hypercritical.

Foreign Missionary Societies sending out missionaries to preach Christ, hesitated to allow medical missionaries to go out under their auspices, fearing, as it was then said, that the heathen would come to hear the gospel for the "loaves and fishes."

With the changing attitude of the Church towards doing more to alleviate wrong conditions there is danger of the Church becoming only a humanizing element, and not a strong, spiritual, vitalizing force that will change the lives of men.

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In those quieter times cities were divided into districts and members of churches were district visitors, having different districts in the city assigned to them. It was then urged that every family should take two or three families of the poor, and be to them friends in every sense of that word. One truly Christian woman, a sincere member of the church, who earnestly co-operated in carrying out this plan, repeatedly, in one case, moved a poor family into a country village, obtaining work there for them; but each autumn quietly, as the birds go South, they moved back to the city again. Still the faithful woman persevered, and the family was finally located in a country village and proved to be a means of good there, one son becoming a clergyman.

In those days there were Christian homes that were called Missionary Homes, because the missionary returning from his field was welcomed there to make long stays; and when the missionary meetings took place,

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these homes and the churches were astir to welcome them, and to arrange for their being heard.

The number of people with great wealth then was not large, and there was not that same temptation, as there is now, in churches with various outlying enterprises, for ministers to show undue deference to the wealthy members of their congregations when they feel the strain of great works to be supported, and families dependent on them—this temptation must of course be *absolutely resisted*.

Remembering the splendid work the Church has accomplished, the wonderful and vitalizing force it has spread throughout the world, we can well believe it will meet the growing needs of the world, following the ideals Christ taught.

DUTIES OF THE CHURCH

The fundamental duty of the Church is to bring men to Christ, to persuade them to dedicate themselves to Him, that He may dwell in them to guide and control and to be their Friend and Comforter.

The Church should inspire us for daily living here, and if we live rightly here, we are then prepared for the next world or, as Browning writes,

“ . . . if we do well here,
We shall do well there.”

Having these important duties, it is evident that those who minister in the churches must be filled with God's spirit, living according to His commandments and inspiring men by their example and words to do right.

Phillips Brooks has said in “Lectures on

DUTIES OF THE CHURCH

Preaching," "The more that you urge other people to holiness the more intense must be the hungering and thirsting after holiness in your own heart." If those who minister are Christ's in spirit and life, "It will not be we that speak, but the spirit of our Father that speaketh in us, and yet our sonship shall give the Father's voice its utterance and interpretation to His other children." And again, "Beware of the tendency to preach about Christianity, and try to preach Christ . . . to set Christ forth to men so that they shall know Him, and in gratitude and love become His."

For an efficient church we need efficient godly leaders, men who improve every opportunity to fit themselves for their work, and who continue to improve all opportunities to the end of their ministry, and who are in constant communion with the Heavenly Father. Besides the careful study of the Bible, an understanding of men and their needs is essential, especially with ref-

erence to reforms in government and helpful work for the poor and afflicted.

In preparing for the Christian ministry thoughtful persons will realize the desirability of dwelling on the important beliefs of Christianity and placing less emphasis on the special beliefs of individual churches; those who minister in the churches being thus prepared to be leaders in the Christian belief of universal brotherhood will inspire their people so that all denominations may work together in harmony to advance Christ's Kingdom.

Sadness must come to anyone who sees in small towns an unnecessary number of churches, struggling to do work with a handful of members unable to give proper support to clergyman or church work. In such cases, it would be better for the minister to resign, taking up work in another church or in some other line of helpful work, and consolidate the churches—thus making fewer but more efficient churches.

DUTIES OF THE CHURCH

Similar consolidation is needed in missions to prevent overlapping of work, making work and funds go further.

An inducement for children to attend church is a short talk to them at the commencement of the Sabbath service, such a talk as will be understood by them and which they will like to hear.

The Church must comfort those weighed down by sorrow and remorse, bringing them into touch with Christ and His loving friendship.

The work of the ministry requires the noblest men, and great is the reward and happiness of a faithful, efficient, God-fearing clergyman.

HELPFUL WORK OF THE CHURCH

Conditions in our country are changing, and to be helpful the Church must understand present conditions; changes in modes of living,—from individual houses to large apartments, — changes caused by helpful inventions calling for great factories to supply new demands, enormous increase of population, immigration, discoveries in science, new literature and new modes of thought, all these have changed a comparatively peaceful life to one of hurry, bustle and excitement, and have brought the need of readjusting our lives.

There is great activity and unrest awaiting this readjustment. The Church can help guide and control this unrest by pointing the way out through needed reforms, also showing that care and worry can be

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borne by One who says, "Cast thy burden upon the Lord, and He shall sustain thee," and that "Underneath are the everlasting arms."

In developing our resources, in providing for a growing population, business and corporations often press hard on the poor, getting work out of children and employing women in unsuitable work because their labor is cheap; employing men, women and children for longer hours than they are able to stand, and giving them too small a wage.

Societies are working to ameliorate these conditions, to substitute probation for confinement, enforcing the principle that reform is the definite end of all punishment. Societies are working to put down commercial vice, to abolish child labor, and in these and other ways to make the world better and happier.

No doubt much of the work done by societies is inspired consciously or unconsciously by Christ's teachings, but with the rapid

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growth of our country and the imperative need of reforms, churches and societies should work more together; both realizing that to do truly helpful work they must be animated by the love of Christ, all putting their love into the work entering as Christ did, into the lives of others.

The Church needs to understand the practical work done by societies, and agents of societies to realize the inspiration and the development that through Christianity can come to the poor, disheartened and sorrowing; both churches and societies *working together in true appreciative sympathy*, each recognizing that their Leader healed both the bodies and souls of men.

The Church can make known the necessary reforms, explaining what is needed to be done, stating whether the Church or some other agency will undertake it, and urging its members to help. Churches and societies, following our Lord's example, should feed the hungry, heal the sick and bind up

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the brokenhearted, letting all know that our Heavenly Father will give help to overcome temptation to all who ask, and will be a Friend and Companion at all times.

SUNDAY

To study God's Word, to have communion with our Heavenly Father are among the most important duties of the Sabbath. How often during the bustle of the week, the Christian is conscious of his faults and mistakes, and wishes he had time to find out how they may be corrected. Surely in the hours of the Lord's Day, there is time to consult the Heavenly Chart, to find what progress we have made heavenward, to see what dangers surround us, and how we can escape them.

A servant said, "I have lived in that family six months, and they have so much company on Sunday, I have never been to church once;" whatever influence such a state of things may have on the life of the family, there is a keen selfishness in it, not in accordance with the Golden Rule. If

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we take that day for rest and worship, we should see that those in our employ have their share in the same privilege.

Have you ever stood on a dock, near a breakwater low enough for you to look beyond it, and seen how the water is dashing and pitching about, while within the breakwater it is quiet and peaceful? Let us make a breakwater around our Sabbath. The cares and troubles of the week may beat against it, but cannot come over, because one day in seven we shall have peace, we shall be at rest.

There are many all about us, who are patiently waiting for the gates of Heaven to be opened to them, who need comfort on the way thither; and when we stand face to face with our Heavenly Father in the Other Home there will be sorrow and regret in remembering opportunities missed, Sunday hours wasted, or frivolously used, which might have been spent in bringing

God's message of life and gladness to His children.

An artist who, in his younger days, was distinguished and admired, returned to this country in his old age, after a long sojourn abroad. Hoping to dispose of his pictures, he hired a studio in the upper floor of a building on a crowded thoroughfare. He had met many distinguished people, he was courteous and affable, with remarkable powers of conversation. His eyesight was so impaired that it was difficult for him to read, and he could only amuse himself with his painting part of the day, his art being no longer a means of support, but these afflictions did not alter the sweetness of his temper. He lived in the past, with its pleasant memories, and in the future with its bright hopes; to listen to his interesting and cheerful words was a cure for melancholy. Cold weather and ill-health kept him indoors most of the time. One chilly afternoon, on

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visiting the studio, the tears started to our eyes, when, after making us welcome, he said, "You are the only persons I have spoken to, except the janitor, these three weeks." My thoughts went from the cold, bare studio to the warm, luxuriant club houses, and I thought of the young men gathered there, who, although surrounded by every comfort, find life a puzzle, and even the daily pleasures wearisome, whose doubts might have vanished by companionship with this brave old man, and their Sunday rest have been all the sweeter for some hours spent in brightening the life in that quiet studio.

TRUTH

Christ in leaving this world promised to send an "Advocate" to be with us forever. This "Advocate" was "one called to one's side to help," and was "The Spirit of Truth."

If we are to live rightly and be of help to others, we must have this Spirit of Truth. Or, as the Psalmist said, long before Christ's coming, God "desirest Truth in the inward parts." We must be true in thought, in word and in deed. We should know accurately our characters and motives; we must in the same way understand others, also have a true knowledge of our Heavenly Father. If our thoughts and motives are true, it will follow that our words will be true.

Opposed to the Spirit of Truth is the Spirit of Untruth, which is expressed when a lie is spoken. A lie may be either spoken

TRUTH

in words or actions, and there is a lie which is a half-truth; some Truth is spoken and then untruth, and the true part of the statement so dominates the untrue, that the lie cannot be fairly met and contradicted. Or only part of an incident is told regarding a person, when if the whole facts were told, the meaning would have been quite different.

In the Army and among men of honor, there are deeds which are designated as "conduct unbecoming a gentleman." Surely these half-truths are such, and as Christians we must avoid them.

The Spirit of Truth must so dwell in us that whenever another is unjustly accused we must without hesitation assert the Truth, and we must champion the cause of Truth on all occasions.

Lowell writes of those who died for upholding the Truth:

"Many with crossed hands sighed for her;
But these, our brothers, fought for her;

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At life's dear peril wrought for her,
So loved her that they died for her.

.
Those loved her best who to themselves are true,
And what they dare to dream of, dare to do."

Lowell has also written:

"They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

Once to every man and nation comes the moment to
decide
In the strife of truth with falsehood for the good or
evil side.

.
Then it is the brave man chooses, while the coward
stands aside,
Doubting in his abject spirit, till his Lord is cru-
cified."

LOVE OF MONEY

There has been and always will be need of reforms until we keep all of God's commandments.

With a rapidly growing population, new inventions and changing conditions, reforms are especially required at the present time. To make reforms permanent we must understand the causes that make reforms necessary.

Besides the general fact that they are caused by disregard of God's laws, there is one cause that underlies most of them. This Saint Paul stated early in the Christian era when he said, "The love of money is the root of all evil."

We have been accustomed to consider this statement in connection with ourselves, and to protect ourselves some have thought that

gifts of money to worthy objects would exempt them from the harmful influence of the love of money, but the fact should have come home to us and is now, in changing conditions, forced upon us, that the love of money is hurting and in some cases ruining the health, happiness and souls of mankind.

What is it sends the child into the factory and permits him, in some parts of the country, to work ten hours daily? Or puts children in factories for night work, dwarfing and stunting bodies and minds? *The love of money.* We deform and cripple bodies, minds and souls of God's little ones because their work is cheaper, and we love money and intend to get all we can—forgetful of Christ's curse that, "Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

How can we meet our Creator with the blood of these little ones on our souls?

LOVE OF MONEY

When He asks us why we hurt them, our reply must be, "We love money more than these Thy little ones." We must never stop until this blot on our country has been removed, and no little child is allowed to do work for which he is not fitted, nor is allowed to be in unsuitable surroundings. Women must not be allowed to do work beyond their strength.

More sanitary tenements and small houses are needed. What is it builds unsanitary tenements, with dark, airless rooms where children cry on hot summer nights for want of air, and sick and tired men and women moan in the stifling nights, tossing restlessly without sleep, longing for fresh air? *The love of money.*

What is it builds and conducts numberless saloons where liquor is put too temptingly and easily within the reach of many to whom it is harmful, who need to be restrained in the amount of drink rather than encouraged? *The love of money.*

What is it makes men in this free country with larger natural resources than most countries, with means of education and advancement on every side—deaf to the call of conscience—steal money from their country while holding offices under her? It is called graft. Let us call it by its correct plain name, the name given in the ten commandments when the world was young, “Thou shalt not steal.” What makes men steal from their country and accept bribes? *The love of money.*

What is it causes many accidents on railways and in factories, where roads are not carefully safeguarded to properly protect life, and machines in factories are run beyond a safe speed? *The love of money.*

What is it that is largely responsible for commercialized vice which—taking occasion of the facts of the lack of virtue in some men and the lack of virtue in some women—sweeps young boys and girls into immoral

LOVE OF MONEY

lives, spreads disease and vice, causing innocent girls to be entrapped and bringing light, silly girls into ways of sin? Although insufficient wages, lack of proper recreations, young people not kept at home under their parents' care, and changes in social conditions have their influence; what is it that largely establishes commercialized vice?
The love of money.

What is it prevents a just wage sufficient to make life comfortable and provide for old age, and a limit to the hours of work so that men, women and children do not break down under too heavy burdens, and are not underfed and stunted in growth?
The love of money.

Surely the work in the world can be done without all this cruel waste of life, the bringing on of disease, the crushing of hard poverty?

There must be a way out. Let us, looking to God for aid, determine for ourselves not to love money and to use our influence

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in helping and encouraging others not to love it. Let us consider what changes can be brought about that will lighten the burdens of poverty, sorrow and sin.

JUSTICE

There are two classes in this world: one that has sufficient means to make existence comfortable and have time for recreation; some in this class have fortunes far, very far, in excess of what is needed to live comfortably. The other class varies in degrees of poverty as the first class varies in degrees of wealth; many have not and cannot earn sufficient to enable them to live comfortably and have some time for recreation, and many are constantly oppressed with the fear of poverty, of not being able properly to feed, clothe and house themselves in health and in sickness, nor to do the same for their children; their lives are worn by anxiety, and there is scarcely time or inclination for recreation to recreate tired nerves and bodies.

Love, or charity—as it is usually called in this connection—appears to be a system

to make up in various ways to the poor what they lack and the rich have.

Human nature is such that if a poor man is given support, he often becomes lazy and dependent, losing the helpful development coming from honest labor.

It is not right, nor does the kindliness of our nature allow us, to permit galling anxiety and distress when we have the means to alleviate it and sometimes possess vastly more than we need ourselves.

Is it not however possible for us to relieve distress and poverty in a direct, just, desirable manner and in so doing help to a very large extent to do away with great systems of charity, expensive in their outlay of time and strength, expensive in the great amount of money expended?

I believe these undesirable conditions can be largely changed by means often advocated but only partly carried out. It is by giving a larger wage wherever a man or woman is underpaid, and shorter hours of

labor. Let the poor do for themselves what hundreds of charitable institutions are trying to do for them. Let them have the pleasure and development of managing their own affairs.

Co-operative business and co-operative stores are other means of bringing about the desired result, and further plans may be worked out to bring about needed changes. But under present conditions the higher wage and shorter hours will enable parents to provide more sanitary homes for themselves and children, permit both parents to have more time to share the responsibilities of training their children, encourage home life not institutional life, and help to bring back home life to its *normal, right condition*.

If a larger wage is given, the family can lay up for illness and times when work is slack. If the mother is left a widow she has something laid up to help support her family and *keep them together* and be *at home with them*, and to make old age not

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a time to look forward to with dread, but a time of rest and comfort. Such a measure would lessen the number of Day Nurseries, Orphan Asylums, Rescue Homes, Juvenile Asylums, Widows' Funds and Old People's Homes.

The family is an institution founded by our Creator for the rearing of the family. He intended that the father and mother should carry on this most important, fundamental work for the community and the world, and bring up and train their children themselves.

But in many cases the poor father and mother are too busy earning enough to support the family to be with and train their children, and more and more the parents' work is being taken over by many institutions and public charities. A higher wage and shorter hours will help to bring the matter back to its normal, God-given conditions.

It is better to pay a higher wage for hon-

JUSTICE

est work, and let parents do the work they were designed to do, rather than pay other people and institutions to do it for them. Sometimes institutions do it better, but as a rule no one can mother her child better than its mother, and the mother can be trained and helped in her duties so that she may do them better, and in the care and training of their children both parents develop and grow nobler.

LOVE AS EXPRESSED IN HELPFUL CHARITY

Even though the present wage be increased and co-operative systems extended, which would help to make this century approach more nearly a century of equality of means than the century preceding, there will still be men and women improperly brought up in undesirable homes, with lack of opportunity, with physical infirmities, and moral delinquency, needing love as expressed in helpful charity.

In helping these right means must be used, and it is well to remember the old adage of "helping a man to help himself." In other words, let him work for his maintenance just as much as he is able.

This same rule should govern all institutions and just as far as possible make them self-supporting, letting the men and women

LOVE EXPRESSED IN CHARITY

in them do all the work of the institution; it is of such a variety as to make interest and change for them. Proper development and happiness will come in their work. After doing sufficient work to pay for their maintenance, wherever possible some further work should be done for which they should be paid, so that they can lay up something or be able to supply themselves with extra comforts. These methods help to preserve their spirit of self-respect.

There are insane asylums in our country that are conducted on this principle, where the production and preparing of the food, the care of grounds and house, the sewing and work is almost entirely done by the inmates, and it is found to benefit them mentally.

In carrying out the principle of working for support, the German method of dealing with the questions of vagrants, criminals, sick and unemployed should be studied, and is clearly stated in "The German Work-

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man” by W. H. Dawson. Here is a description of one of the large Labor Bureaus managed by a board representing equally the employers and employed:

“There are two separate buildings—one for unskilled work people, the other for female employees and the trade guilds which are affiliated to the bureau. To the former is added registration offices and residential quarters for the attendants, a large assembly-hall, to which work-seekers are able to resort during the day, with galleries which alone seat 1,400 persons, a reading room supplied with books and newspapers, a canteen, work rooms for tailors and shoemakers, in which repairs are made at the all-round charge of just over a penny, a miniature hospital, with a series of bathrooms below in which hot, cold, and shower baths can be had at all hours of the day for a halfpenny.

“In the large assembly-hall, the vacant situations are called out at fixed intervals

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in the hearing of the assembled work-seekers, and from the number of those who offer themselves the Director chooses the most suitable, though, other things equal, he gives the preference to married men or men who have waited the longest time for work."

These Labor Bureaus are situated in different cities and co-operate by means of telephone, telegraph and post, and constant exchanges of vacancy lists are made.

There are lodging houses throughout the country where are kept men who are obliged to travel to find employment. Here the man has to bring his credentials to identify him and his need, and he is then lodged and fed. The rule of these associations is "work in the morning, and walk in the afternoon," as a man can usually do enough work before twelve o'clock to pay for his night's lodging and food.

There are Labor Colonies for men and women; here are found outcasts of all

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classes, some who have fallen low from intemperance, some released from prison who cannot find work.

A tract of land is taken, and it is just as well to have it poor land which they can work on and redeem. Here trades are taught. The inmates of these Labor Colonies cultivate the ground and raise vegetables and cattle, doing practically all that is required for their support, and save up some money to make a new start in life. In some of the Labor Colonies the women are able also to do laundry and sewing for clients outside.

Then there is the great method of insurance which runs through all of this relief work. In sickness, loss of work and old age the poor receive help through insurance, often compulsory, and there are bureaus for the advancement of money in building loans, convalescent homes and hospitals, also municipal information bureaus, courts of arbitration, pawn shops, and doctors to examine

LOVE EXPRESSED IN CHARITY

and advise. Through all these wide systems of helpfulness there runs the principle of development and moral change of character.

The advisability of inmates of jails, prisons and other institutions doing the work of these institutions and the advantage of the probation system is being recognized and carried on in our country; at the same time it should be borne in mind that a prisoner must be brought to feel the seriousness of breaking the law and that a change of life is essential. All punishment while making men and women realize their faults must be actively worked out so as to help them to be better.

UNSELFISHNESS

Christ gave the command, "Do unto others as ye would that they should do unto you." In various ways and lands this command has been put into words, and still the world puts it aside, thinking that in keeping God's more apparent commands, "Do not steal," "Do not kill," they are obeying the law, while this fundamental underlying law of all, this law of brotherhood, is neglected.

Paul has made this law plain in asking the Christians of Corinth to aid the poor of other churches, "Your abundance being a supply, at this present time, for their want, that their abundance also may become a supply for your want, that there may be equality."

The rich should minister to the needs of

UNSELFISHNESS

the poor, doing it in ways to prevent pauperizing or making others dependent.

Christ directs us to consider the poor, not by thoughtless giving to ease our discomfort at seeing poverty, but by giving with thoughtful consideration—and giving ourselves, our love, with the gift.

“Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and me.”

In connection with the increased cost of living, the experience of one who has rented houses from Maine to Florida, and as far West as California, may be of helpful interest, who finds that the prices of provisions and supplies in towns and villages depend largely on the amount of luxuries used by the people living in them.

In towns and villages where people live simply and not extravagantly the rate of living, including such things as price of land, rent of houses, food and all supplies,

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is much lower in comparison with towns and villages where people of wealth live, and spend lavishly. This higher rate of living affects those in medium circumstances and the poor. While the use of luxuries gives more work, an extravagant life is detrimental.

In towns where there is a tendency to extravagant living, people will often leave comfortable farm houses and crowd into towns where extra work can only be had part of the year, and this irregular employment with the high cost of living often constitutes slums.

In times of special want when work is slack, some improvement for the public good is desirable, something of definite use; such as better roads, building improved houses, remodeling old tenements and making them sanitary, gathering and forwarding fresh vegetables, fruit and flowers from summer homes into the city where they are needed, more help to relieve suffering

UNSELFISHNESS

caused by illness, to aid tired mothers with sick children, and to make the lives of old people more comfortable and peaceful.

We must become Christ's followers, learning from His example love and true charity, the self-denial and forgetfulness of self that holds all in readiness to help others, without hurting them.

WAR

Under present conditions, in upholding justice, and in the cause of humanity where diplomacy and conciliation fail to bring needed relief, there appear to be occasions where war is right; but with widely increasing facilities for intercourse among nations, for submitting causes of dispute to arbitration, and with the growth of universal brotherhood, war should cease among men. All men's finest qualities of mind and body should be used in fighting dishonest government, and in warring upon dishonest men eager to make profit out of the government, devoid of patriotism; unsanitary conditions enforced by changed surroundings, prevailing diseases, and evils growing out of a complicated, crowded mode of living—these are foes that should

W A R

be fought by all thoughtful men and women. Courage, unflinching energy, strength of will, concentration of the finer energies of mind and heart are needed, and in such warfare will be developed.

In working for universal peace, it is well to understand the horrors of war, made at present more terrible than formerly by new devices to destroy life, and to realize the terror that comes from airships above cities dropping bombs, the seas mined with explosives and invisible submarines attacking vessels and in a few moments sinking them and destroying lives, to say nothing of cannon and guns, all making the land a waste. Mothers, crying to God in anguish, believing He cannot intend that they should suffer the pains and cares of motherhood to provide noble, brave sons, only that they be cut down like grain before the scythe of the mower, their bodies plundered as they lie dying on the battle-field, and on occasions burned in heaps.

An account of the sufferings of Colonel Ponsonby, on the fields of Waterloo, may make this clearer.

“In the *mêlée* I was disabled almost instantly in both my arms, and followed by a few of my men who were presently cut down—for no quarter was asked or given—I was carried on by my horse, till receiving a blow on my head from a sabre, I was thrown senseless on my face to the ground. Recovering, I raised myself a little to look round, being I believe at that time in a condition to get up and run away, when a Lancer, passing by, exclaimed: ‘*Tu n’es pas mort, coquin,*’ and struck his lance through my back. My head dropped, the blood gushed into my mouth; a difficulty of breathing came on, and I thought all was over. Not long afterwards (it was then impossible to measure time, but I must have fallen in less than ten minutes after the charge) a *tirailleur* came up to plunder me, threatening to take away my life. I told

him that he might search me, directing him to a small side pocket, in which he found three dollars, being all I had. He unloosed my stock, and tore open my waistcoat, then leaving me in a very uneasy posture. He was no sooner gone, than another came up for the same purpose, but assuring him I had been plundered already, he left me. . . . By-and-bye another *tirailleur* came, and knelt down and fired over me, loading and firing many times. . . .

“Whilst the battle continued in that part, several of the wounded men and dead bodies near me were hit with the balls, which came very thick in that place. . . . It was dusk when the two squadrons of Prussian cavalry, both of them two deep, passed over me in a full trot, lifting me from the ground, and tumbling me about cruelly—the clatter of their approach and the apprehensions it excited may be easily conceived. . . . The cries and groans of the wounded all around me became every instant more and more audible.

. . . I thought the night would never end. Much about this time one of the Royals lay across my legs—he had probably crawled thither in his agony—his weight, convulsive motions, his noises, and the air issuing through a wound in his side, distressed me greatly—the latter circumstance most of all, as the case was my own.

“It was not a dark night, and the Prussians were wandering about to plunder. . . . Several Prussians came, looked at me, and passed on. At length one stopped to examine me. I told him as well as I could, for I could speak but little German, that I was a British officer, and had been plundered already. He did not desist, however, and pulled me about roughly before he left me. About an hour before midnight I saw a soldier in an English uniform coming towards me. He was, I suspect, on the same errand, but he came and looked in my face. . . .

“At eight o’clock in the morning . . . a

cart came for me. . . . The jolting of the carriage and the difficulty of breathing were very painful. I had received seven wounds."

In war wrong traits of character are developed: hatred, cruelty and the desire of plunder. Women and children are homeless, property destroyed, fathers and sons shot down. Thousands of strong, brave men, the builders of the nations, slaughtered.

Even in times of peace, the soldiers separated from their families, great standing armies, are a menace to virtue and morality. In garrison towns in Europe the standard of morality is low.

The young men of our nation could drill for a short time each year, camp life would be healthful and the exercise beneficial, so that should there be need they would be ready to join in their country's defense. Meanwhile all citizens together should bring to pass that time when "they shall beat their swords into plowshares, and their spears into pruning-hooks."

Should the vast amount daily expended in keeping up great standing armies, and in wars, be used in benefiting the world, the changes wrought for the betterment of mankind would be enormous.

The righteousness of a cause appears to be decided by whichever nation can first learn to develop the newest devices for crushing out the greatest number of lives. Is this a noble way to determine the righteousness of a cause? It is not many years since dueling has ceased to be used, and is considered unsatisfactory, undesirable and even criminal; why should not dueling between nations be considered unsatisfactory, wrong and bitterly sad? Even in dueling rules were laid down which no gentleman would neglect to observe, and humane laws regulating war that are agreed upon should not be set aside.

No amount of science or culture can ever take the place of justice, nor make amends for treaties set aside, solemn promises

broken, nor make right the conquest of other countries. Mahomet and his followers may have persuaded themselves that they had a religion and civilization which it was well for the world to receive, and made this an excuse for conquest; but there is no justice in forcing upon people either a religion or certain forms of thought.

Cannot men and nations be strong in self-control, and arbitrate their differences as is done in courts of justice? A writer has said that when a war ceases between nations, arbitration takes place to settle terms; then *why not have arbitration first.*

Nations must be inspired to love justice, to realize that the whole world is one great brotherhood, to be self-sacrificing and helpful. When a nation requires a seaport or outlet for her produce, her need could be considered by neighboring nations, and by exchange of property, purchase or adjustment . . . right of way might be given. And

if the spirit of universal brotherhood dominates the world, such adjustment would not be so difficult.

There is a growing feeling that the settlement of differences of opinion between nations by war should cease, and that they should be settled by courts of conciliation and arbitration. This opinion should be definitely developed and differences referred to these courts. It is to be hoped that after the present conflict is over, self-government, universal education and the forming of individual opinions will be more fully established, and above all that men everywhere will realize that they cannot be guided by civilization and science alone, but must be guided by God's laws, and must look to Him for direction. What is called patriotism is sometimes only a form of selfishness.

When a country is over-populated and more land cannot be obtained by honorable purchase or by just means, some of the inhabitants should emigrate, adding their

strength to a brother nation and receiving the advantages that an adopted country may give; thus realizing and emphasizing that the whole world constitutes one brotherhood, and that numbers do not of necessity make a great nation, but a nation is really great when its citizens are intelligent and good.

Formerly, during sieges, while distress was in and about the city, it was not so dreadful at night that one could not look up to the peaceful stars, their nightly regular appearance a token of God's rule. Now, the vivid searchlight, the noise of the airships, the dropping of bombs and the horrors of war lead some to feel that God has withdrawn His presence. Shall we not rather realize that a righteous-loving God has allowed this punishment to come, that nations may learn to more perfectly keep His commandments.

Only when a nation is righteous itself and is surrounded by righteous nations can

FORWARD IN THE BETTER LIFE

we be sure of universal peace. Individuals and nations should follow the simple, plain directions of the preacher, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" and when this is done, a reign of peace will begin on this earth.

IMMIGRATION

Few recognize the importance of the immigration question, nor the need of understanding it.

More than a million foreigners have come yearly to reside in our country. This number is now lessened by the European war. Like the birds which migrate North and South, their movements and their accustomed paths unknown except to those who are watching for them, so the immigrants arrive and comparatively few persons know how they come, or even of their coming. Nor do the steamship companies, who are greatly responsible for their coming, draw attention to their arrival or care to make known the inducements they put forth to obtain their passage money.

The Oriental comes in through the Golden Gate at San Francisco, but the

large part of this immense number of immigrants comes in through the lower part of New York. The shape of the city, narrow and long, hinders people in the upper part from knowing that at the extreme southern end there is a great gateway congested at times by the entering multitudes. Business men not far distant scarcely give them heed, unless in casually seeing them, they remark on their costumes or their difference in appearance from citizens of New York.

Occasionally, a number of immigrants will be seen squatted on the platform of a railway station or grouped together, but at the signal of one man they lift up their bundles and take their places in trains that will carry them West.

In past years many English, Irish, Scotch, Scandinavians and Germans came, but the tide is changing now and the numbers that come are largely from the southern part of Europe.

IMMIGRATION

The change in the kind of element can easily be noted in the change of waiters in the large hotels. The great increase of hotels requires more men in the capacity of waiters. Where they were English, Irish and Scotch, they are now Italian, Greek, Portuguese and many from the Balkan States.

These people have been used to fear law, have had little or no independence in position or in thought, and are lacking in education. They think as their parents thought, they live as their parents lived, and most of them come for the money which they can earn; but some are inspired with nobler principles, longing for liberty, and with the hope that their children may have a better education than they had and live more comfortably and happily. When they come to this country, many from leading an out-of-door life—hard workers—find they must work in sweat shops, and instead of the peasant hut with the fresh air about it, have

to live in tenements with insufficient air and light, and they are often disheartened and ill-health follows.

When we realize the vast number of foreigners who come to us, and the children that will be born to them in the next and succeeding years, and also remember the great negro population of the South, we should be deeply impressed with the importance of receiving them rightly and helping them to become good citizens.

Immigrants do not like to be considered "green," and find it hard to understand changed conditions. The mothers keep very much indoors and when told by their daughters of things which mean great liberty, think their daughters are right and that such things are done in America; when their daughters are entrapped into wrong living the mothers realize, too late, what the consequence of this freedom means.

The men often mingle with low politicians and citizens who are not governed by right

IMMIGRATION

motives, and get the impression that a disregard of law is prevalent in the country, and that bribery is universal in obtaining public preferments. They come to think it is smart to get around keeping the laws, and the reaction from self-restraint and fear of law in the older countries often leads them to definite lawlessness in a land where they have great liberty.

It would seem that the police of our cities could be much more actively employed, and should not only see that the immigrants and others obey the laws, but should have a fuller and kindly oversight over all, see that the immigrants are not cheated, and direct them to where work and respectable lodgings can be obtained.

They have come and are coming. What must we do to assimilate them properly, and help to make them good citizens, to add their strength to the nation instead of being a menace?

They should be met on their arrival by

proper representatives; and it would seem right that the various nationalities who have consulates in New York should assist the immigrants belonging to the country each represents.

The public schools, libraries, societies and some of the churches are doing important work in training the young people of foreign parentage, and it is beautiful to see young men and women in our schools and colleges devoting time to helping these people to become good citizens. It is touching in instances to see their gratitude for knowledge of the language taught and entertainment given by these students. In more than one case when students have come to the rooms which had been rented for classes, they were met with a liberal repast provided by the grateful immigrants.

There are usually leaders and societies among these Southern European immigrants, and it is helpful to make the acquaintance of these leaders for through

IMMIGRATION

them large numbers of immigrants can be influenced; when lectures on health and citizenship are given, appeals to these leaders to interest their people are usually met with prompt response.

A great body of them, like affectionate children, respond gratefully and happily to noble, good influences, and there are many things that we can learn from these strong, healthy and in many cases intelligent men and women. When we think what is to be the future of our country with this immense foreign population, we should be eager to understand this question and prompt to render that help which should dominate all thought of brotherhood.

MISSIONS

No one wishing to go Forward in the Better Life will neglect the command, "Go ye into all the world, and preach the gospel to every creature."

With commerce have gone to heathen nations many of the vices and diseases of the West. In treaty ports the natives are usually less honest and moral than in other towns not frequented by foreigners; the foreigners having helped to make these towns undesirable for the native as well as for themselves. The native coming in contact with the sharpness and want of moral character in many foreign traders has copied these undesirable traits.

The West has carried to the East some of its worst qualities, and should carry to it its best. Unless the West carries to the East the best in its civilization, there is dan-

MISSIONS

ger of Eastern countries being overridden and absorbed by stronger Western nations, and of Eastern nations with fine qualities losing their independence and the opportunity of working out their own future.

As science finds that the pollution of the waters of India causes disease to its inhabitants, and that, through commerce, this disease is spread throughout the world, so the evils of Eastern lands, through commerce and through foreigners residing there, are dispersed through the world, and the West receives the injurious influence. This should quicken our efforts to get rid of evil wherever found.

It is the missionary who, like a kind parent, leads these Eastern nations, unschooled in Western ideas—ideas which exist and must dominate the world—to understand and assimilate the best of Western civilization, so that they are not crushed and saddened by the stern progress of Western thought, enterprise, invention and trade.

No doubt the missionaries helped in preventing China from being divided up among other nations, and assisted in saving an old country with its old civilization from absorption. In the recent awakening of China the Chinese recognize the helpful work of the missionaries, and one of them has said, "China is waking up; and it is the missionary who has awakened her."

Turkey and her neighboring countries owe much to the missionaries, especially through schools and colleges founded by them, and the students of these colleges have carried advanced thought and self-government to the South Eastern European States.

In the heathen temples, we see men walk up the temple steps, ring the bell, and leave their flowers on the altar; we see on the banks of the sacred River Ganges, men and women praying and bathing; refined old women kneeling, raising dull eyes to heaven, with faces full of sadness and long-

MISSIONS

ing. Can we not help to bring these "seekers after God" to really know Him as a loving Father ready to give them help to overcome sin and to be their Comforter and Friend?

In conversation with Japanese who have been educated in this country and who have lived in Christian families, they will tell you the deep impression made on them by the loving, unselfish lives they have seen, especially in the old-fashioned mothers, whose interest in them was sincere and truly kind.

Those who go as missionaries must be our best men and women. Capable men and women who have shown that they are truly Christian by keeping all God's commandments, and who are filled with His spirit, are those who can accomplish the work.

There should be no overlapping of the work by different societies, and all denominations should work together as brothers. We should bring to all the knowledge of

FORWARD IN THE BETTER LIFE

Christ and the help He can give for this life and the next, or in the words of the African Mission song:

“Whosoever will—’tis life for evermore,
Whosoever will, may come.”

DEVELOPMENT OF CHARACTER

As the vital force appears in things so different as leaf, flower, and fruit, so the Divine life manifests itself first in the spiritual, and then in the literal resurrection. And just as when the flower appears, you infer the future fruit, excluding the possibility of a blight, so when spiritual goodness appears you infer future glory. This is Christian assurance. Therefore, if God's spirit be in you, be confident, yet humble; rejoice with trembling, but still with unshaken trust in coming blessedness.

FREDERICK W. ROBERTSON.

Reading these words under the elms of a hill town of New England, in the peace of a Sunday morning, this simile of the resurrection becomes strongly real. For looking out from under the elms, with

happy exultation in the truth that "when spiritual goodness appears" in us we can "infer future glory," we see the changes referred to in nature taking place everywhere.

Over the meadows the yellow dandelion is changing into a round ball of feathered seed, the buttercup into its bunch of seeds, while heads of grass wave in the silent breeze.

In the orchard which last week delighted the eye with its beautiful blossoms and delicate fragrance, small green balls tell of development into fruit; pear and cherry trees in the garden show changes begun there.

If some one unfamiliar with fruit trees saw side by side apple-blossoms and the ripe apple, cherry-blossoms and its beautiful fruit, the bud of the pear and its luscious fruit, would he not naturally infer that those are separate things and not simply a development one of the other?

DEVELOPMENT OF CHARACTER

So looking out from under the elms and seeing thousands of these changes taking place, thousands of these helpful comparisons, the truth becomes more sure that our souls develop and change, and that the greatest change of all is coming to us in the new life of the Other World, when the "natural body" is to be "raised a spiritual body." Thus looking forward with keen and reverent curiosity to this change may we so live, that in the phraseology of old New England, we "may obtain an abundant entrance into the Heavenly Home."

Heaven is freedom from sin, the prompt and joyous obeying of God's commands, and knowing Him better. These things we can have here, now, although not so fully as when we live in the Other Home, yet sufficiently to begin having Heaven here.

The Kingdom of Heaven is within us, and whether we have Heaven now or not depends upon how we develop our souls. In the Other Home we shall probably be

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free from pain, but here we can have God's help in bearing it patiently, and His loving presence all the time.

Let us then not wait until we leave this beautiful world and step into the Other, but let us begin now to have the peace and happiness of the Other Home for ourselves and bring it to others.

IMMORTALITY

Do we wish for Immortality? Then let us begin the immortal life here. What is it that lives forever? Character. Then let us strive unceasingly for this one thing that we can take into the next life.

Christ tells us not to be troubled about the next life. He says, "In my Father's house are many mansions. . . . I go to prepare a place for you." All we have to do is to prepare ourselves for this place. Christ has promised to help us, so do not be fearful. He has made this world beautiful for us. He will be the same kind Father there. The place He is now preparing for us will be beautiful and—joy to think of it—Heaven will be without sin, the one thing that makes life sad here.

We are promised eternal life; that appears to imply activity. It seems probable

FORWARD IN THE BETTER LIFE

that those who have gone before are not idle, they may be helping to prepare a place for us. There may be beneficial government there that needs the aid of those who have qualified to aid here. It may be that those who have led many in paths of righteousness here, will there lead and teach those who have stumbled in the way. Perhaps some beloved one is putting loving touches on our home there, making it as he knows we should like to have it. It is told of a little boy, who soon passed to the Heavenly Home, "I would like to go to the evening star and have plenty of flowers planted when Mother comes."

What are the great planets, many times larger than this world, created for? Surely for some purpose. Perhaps they are not perfected, and many are helping to prepare them for our future homes.

We have this life here, then our worn and tired bodies drop away and we have new bodies—we have a new and happy change

IMMORTALITY

of surroundings. If we have known Christ as a Friend and Companion here, we will look forward with joy to knowing Him better in the Heavenly Home. A recent translator of the New Testament says that "the Life of the Ages" consists "in knowing Thee the only true God and Jesus Christ whom Thou hast sent."

As Christ's life went on after He left this world, an unbroken life, so shall our lives go on. The wonderful fact that He rose from the dead was the key note for the rapid spread of Christianity. Before Christ's death and resurrection, the world had not so clearly known that our lives go on into another life, and joy came with these tidings. Happy in the knowledge of this fact many joined themselves to the Christians.

Does not the child enjoy the home-coming to a happy home? Does not this home-coming seem to child and parents almost sufficient to complete their happiness?

Heaven will be like this home-coming only more blessed. He who made the Christmas home-coming will be there to welcome and bless, and many from whom we have long been separated will be there—those who “have stepped from a dark room into the light.”

A conscientious, good woman, long passed to her reward, once said to another, “I am sometimes afraid I am not a true Christian, I have fears of death.” The reply came promptly, “You know we are promised living and dying grace.” When the heavenly gates opened to admit her, it was with a cry of recognition and joy, and a heavenly glow was left on her face so that some who saw it thought she had seen into Heaven and was satisfied. She had asked for living grace and lived by its help and she was entitled to dying grace, and had it.

“HE WHO WAS MANIFESTED IN THE FLESH”

In looking back over the world's history, we see that our Creator made us, gave us power to develop ourselves, and left us to work out our lives. Somewhat, perhaps, as a father puts his son in school and leaves him there for his development and growth; or as a mother leads her child by the hand, then lets go his hand and leaves him to gain confidence and learn to walk better by being forced to concentrate his young faculties on what he is doing.

We cannot see our Creator with our physical eyes, but we cannot look on fields, forests or the sky, or watch the growth of nations and men without seeing Him working for us, and—more sure than by any wireless telegraphy—we can speak to Him at any moment.

The prophets and teachers of Israel told us our Creator would manifest Himself again to His children. In His absence, they had grown to think of Him as a stern God ready to revenge their disobedience and they needed to know He was a kind Parent ready to help His children overcome their faults, punishing to bring to repentance and for their good.

The world needed to become acquainted with their Father and He came that we might know Him better, and thus love Him better and more easily keep His commandments. The world has had many examples of good men, but needed more than this, it needed some divine Force in its midst, it needed God brought near. As in Christ "dwelleth all the fulness of the Godhead" bodily, we should naturally expect Him to be divine and so to have dominion over the laws of nature.

He came as a babe, and childhood became more sacred, and once each year the Chris-

“MANIFESTED IN THE FLESH”

tian world is warmed to its core by the love that came with His birth. Pilgrims visit Bethlehem where He was born and where the angels sang and light came through the opening sky.

In the home at Nazareth, there with the family life, the mother loving Him—remembering the words the angel told her before His birth—pondered in her heart what would be His future, mother and Son lived in loving companionship, and the obedient Boy worked with His father in his carpenter’s shop.

Sometimes, perhaps, He would leave the home and the village, and climb up the steep hill on which it is built, and in sight of that wonderful view of the Mediterranean think of His Heavenly Father and in loving communion and companionship with Him gain refreshment.

In the moonlight of the warm Syrian nights, father, mother and Son may have sat on the flat roof of their home talking

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of His future and of the journey to Jerusalem He was to take and all that this meant: the home of their ancestors—the founders of their race—the Temple and the worship there; the thoughtful boy listening, eager with happy excitement for the journey.

Father, mother and Son made the journey to Jerusalem together, and no doubt the father and mother were happy in showing their Son places connected with the nation's history. He would see for the first time the snows of Mount Hermon; the Syrian wild flowers would cover the ground. The free life in the open, the companionship of young boys, all would mean happiness to the loving Boy. They may have reached the city when the golden light of the setting sun lit up the walls and dome of the Temple.

The religious feast and the days in the city must have been of deep interest. Here, fulfilling His mission, He lingered behind with the doctors in the Temple hearing them

“MANIFESTED IN THE FLESH”

and asking them questions, and when His anxious parents returning found Him there, His reply, “Wist ye not that I must be about my Father’s business?” indicated that He was to do special work, that He was to manifest the Father.

At the wedding when His first miracle was performed, married life was made more beautiful by His sanction of it.

When He grew to manhood He lived at Capernaum on the shores of the Lake, in sight of the snow-covered top of Mount Hermon. Probably His mother lived with Him. The large cities on the Lake afforded opportunity for helpful work and preaching and no doubt influenced His living there. On the Lake and in the surrounding country He preached and performed miracles.

In His life going about doing good, teaching, and in communion with His Father, He gave us the example of what our lives should be. He made travelling

FORWARD IN THE BETTER LIFE

tours with His disciples and while teaching multitudes He took special pains to train the twelve apostles who were to carry forward His kingdom when He left this earth.

After three years of preaching and working He made with His disciples the last journey to Jerusalem, their hearts being heavy while He talked of His death so soon to happen. But in that trying hour it was these disciples who forsook Him and fled. His loving mother was with Him to the end and His last thoughts were of her and her comfort. From His vacant tomb we bring back the full assurance that we too shall rise and live in heaven with Him.

After His resurrection He sent that divine message to the disciples who forsook Him, to meet Him in Galilee. When He met them in the quiet stillness of the fresh morning on the shores of the Lake He did not upbraid them for their desertion of Him in His great hour of need. Knowing they had toiled all night, He prepared for them

“MANIFESTED IN THE FLESH”

what they required, and in the peace of the morning blue smoke ascended from the shore, as He made ready food for those who had turned and fled fearing for their safety regardless of the dying agony of their unselfish Leader and loving Companion.

He wished them to see their faults and be better men, and on that still Lake side He spoke words that showed them their mistakes, and how to turn them into stepping-stones to something higher. He made them see their faults and long to be better, to be like their divine Leader and Friend; and that little group went out to bring the world to Him; some of them suffering martyrdom for His sake.

When He left this world from the Mount of Olives outside of Jerusalem, He had pointed the way we are to follow. All who have seen the beauty of His life must long to be like Him, and to live pure, noble lives. The world is not so cold or lonely a place since He has lived among us. The whole

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of life is warmer, more blessed, since He
abode with us.

He has shown us what our Heavenly Father is, we understand that He is more sorry for us when we do wrong than an earthly father can be. Happy in His companionship we will show our love for Him by obedience, as He said, "If ye love me ye will keep my commandments," not forgetting, "If ye keep my commandments ye shall abide in my love."

FORWARD

From what has preceded, we have seen what God wants us to do, and that the strongest desire of our hearts must be to live in loving communion with our Heavenly Father and to keep all of His commandments. We have found that there are many helps and that we must use them. We must not only be true and noble ourselves, but we must help to bring men everywhere to Christ.

Realizing that it is of the greatest importance for men to know Christ, let us never stop there and keep ourselves apart from the sorrows and troubles that weigh down many, but remember Christ's example, that while preaching of the water of life He fed the hungry, healed the sick, restored the sight of the blind, comforted the sorrowing. If we accept the highest

good and become Christ's followers, this changes our lives and aims and many of the worries and troubles of this life drop off.

What is it that causes worry and sorrow? Sin is the chief cause of worry and sorrow. Are we left in this world without a cure for worry and suffering? No, there is a way out.

If there is a way to get rid of the great weight of sorrow and sin that presses upon the world, surely we must wish to avail ourselves of it, for ourselves and for others.

We have found that we have connections with our Creator through conscience and prayer, "for in Him we live, move, and have our being."

Let us trust our Heavenly Father and let that trust become active in the way He says is right, in other words, let us keep His commandments; for, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

FORWARD

The force of electricity has always existed, but we have not known much about it. Prayer—that is, communion with God—has existed, but many have not known about it, some have not recognized its existence. We are now finding out what electricity can do for us, how by telegraphing we can communicate with anyone all over the world, by telephone we can speak from our room to anyone three thousand miles away, and by wireless telegraphy we can call through miles of space and be heard and answered. The wireless operator on a sinking ship sends forth his call into the air and the night, and great liners hear the call and plow through the sea at full speed to answer. Not many years ago, if these facts had been stated as such, they would not have been believed, they would have been called miracles; now they form a part of our lives.

These facts help us to understand the existence and the certainty of prayer—words spoken to God that He has promised to hear and answer. If we are obeying God's commands we are in touch with Him and the reservoirs of His power are open to us. Electricity is all about us, but we do not have its advantages until we put ourselves in touch with it; then it works for us. So, by obeying God's commands let us put ourselves in touch with our Maker, that the great currents of His helpful love may be able to help us.

There are many opportunities for service and great need of reforms everywhere. We must be fully prepared for our work. This comes through communion and friendship with Christ and by keeping His commandments. In past days some have thought that business could not be conducted on Christian principles, but we are learning to think differently now and to realize that God wants His will done here, now, as it is done

FORWARD

in heaven. God will help us in all things. We have only to speak to Him at any hour of day or night and instantly He hears. The cry for help to resist temptation or for comfort in trouble and sorrow is always heard.

Christ is always seeking us, knocking at the door of our hearts, asking to come in to carry on His regenerating and comforting life in our souls.

We sometimes say that we have not the power to resist temptation, but Christ is the power and He desires to give it to us. May there not be some barrier that prevents? Should we not carefully consider what the barrier is? Perhaps those words of the prophet Isaiah may throw some light on it when he says, "Your iniquities have separated between you and your God, and your sins have hid His face from you." He is tender and loving to all who are sorry for their faults; shall we not go to Him, confessing our faults, and henceforth let Him

FORWARD IN THE BETTER LIFE
reign in our hearts, and in His companion-
ship joyfully go Forward in the Better
Life?

Character does not come at once, it grows and we must start at once to obtain it. Let us lay aside every weight that hinders. Idle people are not happy people and only those engaged in some noble work are truly happy.

To change the character of an evil man, to lighten the sorrow of the heavy laden is noble work; to bring about reform that counts gives true happiness. Christ's friendship is the joy of the work and is full and blessed reward.

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